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## REPORTS.

JOURNAL ASIATIQUE, 1881.

Janvier. 1. La poétesse Fadhl, scènes de mœurs sous les khalifes Abbassides, par M. Cl. Huart. M. Huart has collected from Kitāb el Aghāni, Maṣūdi and other sources a number of anecdotes illustrating the court-life under Motawakkil, who ascended the throne A. H. 232 (A. D. 845)—a compound of great literary brilliancy and unbounded licence of manners. To the earnestness of the early Califs succeeded the luxury and debauchery of the Abbassides, under whom begins the decadence of poetry. The centre of the brilliant circle of improvisatori and wits at Bagdad was the poetess Fadhl, a native of Yemam, a province of Central Arabia, a sort of Ninon de l'Enclos presiding over a Hotel Rambouillet.

2. Essai sur les inscriptions du Safa, par M. J. Halévy. (Suite.) The first report of the inscriptions at Safa, in the volcanic district east of Damascus, was made by the English traveler Graham in 1857. In 1860 Wetzstein copied 260 of the inscriptions, of which he published ten with the suggestion that they were the work of Sabeian tribes who had come to this region from southern Arabia during the first centuries of the Christian era, which view was adopted by de Vogüé. Decipherment of the inscriptions was first attempted by Dr. O. Blau in 1860 (ZDMG, XV, 3), on the supposition that the language was identical with the Arabic, and the alphabet similar to the Sinaitic or Nabatean and the Numidian-Berber or Libyan. In reply to this Professor D. H. Müller of Vienna (ZDMG, XXX, 514) pointed out that the language was Sabeian or Himyaritic, and that the Phoenician alphabet must be largely used in the determination of the value of the characters. Halévy holds that Müller, in consequence of erroneous suppositions as to the contents of the inscriptions, and by assuming too complete identity of the language with the Sabeian of southern Arabia, failed to reach satisfactory conclusions. Halévy himself began the study of the inscriptions in 1872, dropped it from paucity of materials, resumed it in 1877 when de Vogüé published a large number of inscriptions in his *Syrie centrale*, Paris, 1868-1877, and his first article appeared in the *Journal Asiatique*, 1877, No. 3; the next year he gave the substance of this in the ZDMG, XXXII, 167. In dissent from Professor Müller he maintained that the Safa alphabet though very much like the south Arabian Sabeian, yet differed from it in some points, that the two were independent members of the same family, and that the language was related in a similar way to the Himyaritic, and, against Wetzstein and de Vogüé, that the inscriptions were not made by immigrants from the south, but by a native population. In his first article he undertook to determine the characters, and the language, and translate a number of the inscriptions. The present article continues the translation, giving de Vogüé's numbers 156-230, all of which are short, consisting, according

to Halévy, except in one or two cases, of the formula: "by A., son of B.," a few times is added "prayer," or, "in memory of," but without mention of the name of any deity. The inference would thence be that these inscriptions are by Christian Arabs, such as the Ghassanites, since in the south Arabian inscriptions the name of some god is commonly given. Halévy's acute investigations have greatly advanced the decipherment.

Nouvelles et Mélanges. M. Barbier de Meynard speaks favorably of the third edition of Mallouf's *Dictionnaire Français - Turc*, Paris, 1881, brought out with numerous additions, after the author's death, by Saghirian, and revised by Batifaud. The book, he says, though, like most works of the sort prepared in the East, deficient in scientific method, is a very valuable aid to the acquisition of spoken Turkish. B. M. also notices the first number of the *Revue des Études Juives*, the organ of the Société des Études Juives established two years ago for the investigation of the history and literature of Judaism. Among the contributors to the *Revue* are J. Derenbourg, H. Derenbourg, Halévy and Darmesteter; from such names we may hope, with the reviewer, that the new society will avoid Jewish exclusivism, and do good service to oriental studies. M. Siouffi, French vice-consul at Mosul, makes a report of an Arabic Nestorian MS. containing biographies of the patriarchs from Mur Mari, A. D. 49, to the 79th and last, Yabalaha III, who died A. D. 1318. M. Siouffi gives an annotated translation of the sketch of Yabalaha's life, which is interesting from its testimony to the importance of the Christian clergy and the civil and religious power of the patriarchs in the time of the Mongol Kans.

Février-Mars. 1. *Étude sur les inscriptions de Piyadasi*, par M. Senart. This fifth article gives the thirteenth and fourteenth edicts, the former in the Khālsi, Kapur di Giri and Girnar texts, the latter in the Girnar, Dhauli, Jaugada, Khālsi, and Kapur di Giri, with commentary and translation. The thirteenth relates to the conquest of Kaliṃga by Piyadasi, declares that the king feels lively grief at the destruction of life incident to the war, and especially at the injuries inflicted on brahmans and çramanas, that he desires security and peace for all creatures, and finds his pleasure and contentment in these conquests of religion, yet attaches no great value to such contentment, but only to what bears fruit for the other life—he has engraved this inscription that his descendants may think only of the conquests of religion. Among his subjected neighbors are mentioned Antiochus, king of the Yavanas, and to the north of him, Ptolemy, Antigonus, Magas and Alexander. The fourteenth edict is merely a brief statement of the fact that the king has made these inscriptions. The subscription of the Girnar edicts Senart renders: "This white elephant is in truth the benefactor of the whole world," the elephant being a symbol of the Buddha; his conjecture is based on the figure of the elephant of Khālsi, with the legend gajatame, which he translates "the great elephant." An appendix gives a collation of a photographic proof, recently taken at Girnar with his transcription of the facsimiles of the survey—the differences, he thinks, do not affect his analyses.

2. Une inscription de l'époque Saïte, par M. Karl Piehl. The text of the inscriptions on the statuette A 84 of the Louvre Museum, published before by Sharpe in his *Egyptian Inscriptions*, and by Greene in his *Fouilles exécutées à*

Thèbes, is here given with annotated translation by Mr. Piehl (of Upsala), who compares with it Ebers's rendering of some nearly identical texts on another statuette. The content is chiefly laudation of the inscriber Harûa, who lived in the time of the princess Ameniritis and a king whom Piehl supposes to be her husband Pianchi. One of the most interesting of Harûa's titles is "head of the house of the priests of the *ka*," which seems to indicate that there was in the necropolis an organized corporation of priests of the *ka*, the man's double, or less material counterpart of the body.

3. *Essai sur les inscriptions du Safa*, par M. J. Halévy. (Suite.) The author discusses de Vogüé's numbers 231-384, of which the contents are similar to those above described.

Nouvelles et Mélanges. *Chronique littéraire de l'extrême Orient*, par M. C. Imbault-Huart. 1. The college of Occidental languages and science established by the Chinese government at Peking in 1861, now under the direction of the American Dr. W. A. P. Martin. The course of eight years comprises the English, French, Russian and German languages, geography, history, arithmetic, algebra, geometry, trigonometry, differential and integral calculus, physics, chemistry, astronomy, mineralogy and geology, theoretical and practical mechanics, navigation, anatomy, economics, and international law. To the college are attached a library and reading-room, a chemical laboratory, a museum of mineralogy, etc., and a printing establishment. General examinations are held every three years. Pupils of this school are now attached to the Chinese legations at London, Paris, Washington, Tokio, Berlin, and St. Petersburg. 2. Playfair's recently published Chinese Geographical Dictionary. This is merely a reimpression of Biot's dictionary, with some improvements. It adopts the inconvenient orthographic system of Wade, instead of giving the southern mandarin pronunciation, and its omissions of names of places and explanations are numerous. Nevertheless it will not be useless to sinologues. 3. Recent works on Confucianism and Taism. Mr. Chaloner Alabaster's "Occasional papers on Chinese philosophy, No. 6, The Chinese Bible" is worthy of study. He remarks properly that the name "Classics" is misleading—the books so-called are really sacred books, and the King and the Shu may fairly be represented as the Chinese Old Testament and New Testament respectively. "Non Christian religious systems. Confucianism and Taism," London, 1879, by R. K. Douglas, of the British Museum and Professor of Chinese in King's College, is an instructive little volume. Further may be mentioned "A guide to the tablets in a temple of Confucius," by consul T. Watters, Shanghai, 1879, and "Introduction to the science of Chinese Religion, a critique of Max Müller and other authors," by Rev. E. Faber, Hongkong, 1880. 4. The publications of the Jesuit Mission of T'chang nann. These comprise a Chinese language-course, and the first issue of a collection of memoirs on natural history, treating, among other things, of the silkworm, and the typhoon of July 31, 1879. Published at Shanghai. 5. Helps to the study of spoken Chinese. P. G. von Möllendorff's "Praktische Anleitung zur Erlernung der hochchinesischen Sprache," Shanghai, 1880, is an excellent manual, full and judicious. 6. Works on Corea. Ross's "History of Corea, ancient and modern," Paisley, 1880, favorably received by the English press, is a valuable book in spite of its inaccurate orthography. Ernest Oppert, in his "A forbidden land: Voyages to

the Corea," London, 1880, praises the people and their climate and soil, and speaks well of the work of the Catholic missionaries. To his book is added a Corean dictionary, by Hoffman. 7. Mr. H. A. Giles's "Strange Stories from a Chinese Studio," London, 1880, is a very commendable translation of a part of the famous Chinese story-book, the *Leao chai che y*, composed in the 17th century of our era, and first published in the 18th, on which see his Introduction. Mrs. Gray's "Fourteen months in China" offers nothing new, but will be useful to the many readers who know nothing at all of that country. M. J. Acheson has prepared a useful "Index to Dr. Williams's Syllabic Dictionary." 8. Various photo-lithographed works issued by the director of the Shanghai Gazette. An English-Chinese pocket-dictionary, the first of the sort, and perhaps very useful, only one must know the language in order to use it; phrase-book from Morrison's dictionary; Morrison's dictionary, in one volume octavo; a Lexilogus, a Business-letter writer, and a Speaker; the Chinese "Panorama of Peking on the Emperor Kang-he's 60th birthday," and a Chinese atlas of China. 9. Works on Japan. "Young Japan," Yokohama, 1880, by J. R. Black, editor of various magazines in Japan, is a history of the marvellous revolution of thought and custom that that country has undergone. The first volume has appeared; it is to be hoped that the second will follow soon. Wm. Bramsen has published valuable "Japanese chronological tables," Tokio, 1880, A. D. 645-1873. 10. The third volume of Father Zottoli's admirable *Cursus litteraturae sinicae* has just appeared. Other works are announced. M. C. de Harlez notices very favorably the "Pahlavi Gujarati and English Dictionary" of Jamaspji Destur Minocheherji, fellow of the University of Bombay, of which vols. I and II have appeared, and vol. III is announced. The missionary Father Leboucq gives in his "Associations de la Chine," published at Paris, a very curious picture of a little known side of Chinese life, namely its societies political, secret, religious, philanthropic, financial, etc.

C. H. TOV.

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Zeitschrift der deutschen morgenländischen Gesellschaft. XXXIV Band, IV Heft, 1880.

1. Der heilige Agastya nach den Erzählungen des Mahābhārata. Von Adolf Holzmann. The legends of Agastya, Holzmann thinks, rest on historical recollections—he is the type of the first Aryan pioneers in the region south of the Vindhya mountains (thus he goes southward for good, after tricking the Vindhya into a promise not to grow any higher), and in the Deccan he is now one of the most renowned saints, and is regarded as the oldest of ancient teachers. In the M. he is a famous digester (having once swallowed and digested the ocean), hunter, warrior and devotee, and in the later parts of the poem is made superior to the gods. His father is Mitra or Varuna, his mother unnamed, and his wife Lopāmudrā of Vidarbha. He plays a prominent part in the history of Nahusha, whom he curses and casts down, and so restores Indra to the throne of heaven.

2. Eine persische Bearbeitung der sufischen Terminologie (Iṣṭilāḥāt-aṣṣūfiya) des 'Abdurrazzāk al-Kāschāni. Von Prof. Dr. Bacher. This Persian translation is contained in a MS. of unknown author and date, in the Breslau city

library, based on one of the Arabic MSS. used by Sprenger (and marked by him Ayin) in his Dictionary of the technical terms of the Sufies, Calcutta, 1845. The translator deals freely with his material, sometimes making great additions in the way of explanations and definitions, more frequently omitting passages of greater or less length (apparently in some cases from dogmatic considerations—he was possibly of the Shiite faith), and scattering verses, grammatical and mystical, throughout his work. He usually retains the Arabic terms, even where they are not technical, introducing only Persian inflections and syntax, so that in many places his work shows itself as a translation only in the connectives (as the substantive verb) and the Persian endings of the individual words. The translation contains many errors.

3. Karl der Grosse und seine Tochter Emma in Tausend und eine Nacht. Von Prof. Dr. Bacher. In the story of Nuraddin Ali and Maria the girdle-maker, which fills 200 pages of vol. X of the Breslau edition of the Thousand and One Nights, the heroine is the daughter of the king of France, a contemporary of Harun al-Rashid, who, captured by Muhammedan pirates, marries a Moslem and becomes a devoted adherent of Islam. In spite of various differences, Dr. Bacher finds the basis of this story in the saga of Charlemagne's daughter Emma and Eginhard, which he thinks may easily have been carried to the East in the time of the Crusades in some distorted shape. The religious motive of the tale—the glorification of Islam over against Christianity—is obvious.

4. Nāṣir Chusrau's Rūšanānāma, oder Buch der Erleuchtung, in Text und Uebersetzung, nebst Noten und kritisch-biographischem Appendix. Von Prof. Dr. Hermann Ethé. III. For notices of previous numbers of this translation, in vols. XXXIII and XXXIV of the *Zeitschrift*, and an account of the author, see vol. I, Nos. 2 and 4 of the *Journal*. In this number the poet denounces evil company, slander, the present world and poetry, and enjoins silence and prayer.

5. Le livre de la félicité, par Nāṣir ed-Din ben Khosrou. Par Edmond Fagnan. As complementary to Dr. Ethé's publications of Nasir's works, Mr. Fagnan offers this little poem taken from the collection in No. 781 A of the Persian Supplement in the Bibliothèque Nationale. Text and translation are given, with various readings furnished by Dr. Ethé. The contents of the poem are similar to those above described. The author counsels moderation, makes little of kings and chiefs, and much of artisans and laborers, and especially of prophets, saints, and sages.

6. Phönicische Miscellen. Von Dr. Paul Schroeder. 1. An unedited inscription from Kition in Cyprus, on a marble block, discovered in making the causeway from Larnaka to Levkosia. It consists of two lines, of 32 and 15 letters respectively, and is rendered by Schroeder: "This monument (dedicated) to Eshmun-Odoni Sardal son of Abdmelkart son of Reshefyathon, interpreter of the ambassadors." The last word, כרסיים, is translated by de Vogüé "two thrones," as if from the Aramaic form כרסי = Heb. כסא, which seems less satisfactory than the derivation of Levy, accepted by Schroeder, from the stem כרז, which may easily be written in Phoenician כרם. The reference would be to the ambassadors of the Persian Great King, to whom Cyprus was subject. The name Sardal does not occur elsewhere in the inscriptions. 2. Three frag-

ments from Kition. 3. Three seals with Phoenician legends. One of these reads: "(Seal) of Abd-yahu, servant of the king," whose possessor, from the divine name Yahu = Yahweh, and from the forms of the letters, Schroeder with probability supposes to have been a Hebrew. The date he assigns, the fifth or sixth century B. C., is less certain. At the end of the number, p. 764, Schroeder reports another inscription from Kition, which he renders: "the keeper of the scales, son of N . . . (erected) this (statue) to his wife." The verb is here feminine, as in *Citiensis* I, and so far supports de Vogüé's opinion that the feminine form of this verb (שָׁלַט) is always employed where the figure carved is female. "Keeper of the scales" is the rendering of שָׁלַט, after the Hebrew and Arabic. The characters may, says Schroeder, be read שָׁלַט, in which word we should have to see a non-Semitic proper name.

7. Zwei arabische Payprus. Beschrieben von O. Loth. (Mit 2 Tafeln in Lichtdruck.) These papyri, obtained by Loth in Cairo, were found in the neighborhood of Madinat-al-Faiyūm. One of them, dated A. H. 169 (A. D. 785), is a contract of land-rent of the sort called *muzāra'ah*, in which the owner receives a part of the produce. The writing is a well formed cursive, distinguished from the later Neskhi by the more archaic character of some of the letters, and almost entirely without diacritical points. The second papyrus is a letter from two Arab women in or near al-Fustāṭ (old Cairo) to three others in a village of the Faiyūm, confused, wordy, and unimportant. It is not dated, but is probably to be assigned to the second century of the Hejra. The writing, though cursive and in the style of the Magrib, approaches the oldest form of the Arabic alphabet. Some of the grammatical forms resemble those of the modern popular language: the feminine of the second person plural in pronoun and verb is lacking, and the accusative singular of the adjective used adverbially is without the nunation. In the syntactical construction is to be noted the free use of the sign of the accusative, *īyyā*, the peculiar construction of *nīma*, and the retroactive influence of the gender of the *biyān* or determinative of kind on the relative pronoun.

8. Atropatene. Von Th. Nöldeke. In his translation of the book of Artachšir i Pāpakān, Nöldeke derives the name Atropatene from that of the satrap Atropates, who declared himself independent after the death of Alexander; to which James Darmesteter (*Revue critique*, 1880, No. 16) objected that this was merely a Greek etymology, that the province had a separate existence before the death of Alexander, and therefore a separate name, and that the modern Persian etymology *adarbigān* = Atarpātākān "the country of the descent of fire" (where Zoroaster received the fire from heaven) is preferable. In defence of his view Nöldeke here quotes the express testimony of Strabo (522 f.) that the district in question was called after the satrap, adduces evidence to show that there was only one Media before the time of Alexander, points out the probability of Atropates's having made himself master of part of it, and shows that from this time on the name Atropatene, never before mentioned, appears in history.

9. Der Kalender des Avesta und die sogenannten Gahanbār. Von R. Roth. This is an examination of the hymns in the Avesta (Westergaard's edition, pp. 318 ff.) devoted to the Gahanbār, thrown out by Westergaard as an interpolation,

and not translated by Spiegel. Roth regards them as a genuine part of the text, and as throwing light on the kalendar and home of the old Iranians. He holds the gahanbār to be seasons and not festivals, though each had a festival connected with it. The names he explains as follows: *Maidhyōshema*, midsummer-time, and also midsummer-day, the summer solstice; *Maidhyāirya*, midwinter and the winter solstice, properly midyear—and midsummer-day, being the 105th of the year, and midwinter-day the 290th (as the Avesta states), it follows that the Iranian year originally began March 8th; *Maidhyōzaremya*, midspring, from March 8th to April 21st; *Paitishakya*, the grain-bringing time, from June 20th to Sept. 3d; *Ayāthrima*, the time of return (of the flocks), from Sept. 4th to Oct. 3d; *Ham-a-çpat-maēdhya*, time of strengthening of power, that is, of recreation, rest, from Dec. 23d to March 2d (thence 5 intercalary days to the beginning of the year). He takes *çpat* as present participle of the root *çu* (*āçpat* = *āçuvat*) and adds a section in defence of this derivation. His kalendar of the religious feasts he bases on the fact that in each month that day is a feast-day which bears the name of the divinity of the month, as in the month Mithra the day Mithra, the 16th of the month. As to the days of the month, their names are certain, but the order of the names presents great difficulties when the two lists of months and days are compared. While in the latter the order is in general according to the rank of the divinities, in the former the Fravashi come first, and Ormazd has the tenth place. Roth finds the explanation of this apparent anomaly in a sacerdotal year which began with the summer solstice, in which case Ormazd would have really the highest place in the middle of the year, his month being from Dec. 3d to Jan. 1st. The irregular position of the Fravashi and the Tistrya (Sirius) he refers to the existence of traditional festivals in their honor. All the data of climate and land derived from this kalendar point, he thinks, to a country of elevated valleys (spring up to April 21st, hay-harvest to June 20, other harvest up to Sept. 1st), to the Oxus-valley, Bactria. In West Iran these conditions would suit only Media, and Media cannot have been the home of the Avesta, first because of the intimate linguistic and religious relations between these Aryans and those who occupied the Indus region, and secondly, because the Avesta knows nothing of the Magians.

Anzeigen. In a notice of Nöldeke's translation of Tabari's history of the Sasanidae (of which the title is: *Geschichte der Perser und Araber zur Zeit der Sasaniden*, Leyden, 1879), A. von Gutschmid, after pointing out the great value of Tabari's work, and the admirable learning, judgment and insight shown in Nöldeke's annotations and additions, makes a number of critical remarks, full of valuable matter, but too minute to be specially mentioned here. He characterizes Nöldeke's book as the most important preliminary work for this history that has yet been done. Prof. H. Jacobi's "Kalpasūtra of Bhadrabāhu, with an Introduction, Notes, and a Prākṛit-Sāṃskṛit Glossary" (Abhandl. für die Kunde des Morgenlandes, VII, 1), Leipzig, 1879, is reviewed by Hermann Oldenberg. Prof. Jacobi begins his Introduction by offering proof that Buddha was not the only religious reformer of his time, that a probably earlier contemporary of his was the founder of the Jaina sects, the so-called Mahāvira, whose legendary biography makes up the most important part of the



Kalpasūtra, and who was known to the Buddhist texts under the name of Nigaṇṭha Nātaputta. He then goes on to discuss the chronology, the year of Mahāvira's death (155 years before the accession of Candragupta), and the list of kings (the main point being that he identifies Udāyin with Kālāçoka), and concludes with an examination of the older Jaina literature, and remarks on Bhadrabāhu, who appears as the author of the Kalpasūtra. Oldenberg rejects the identification of Udāyin and Kālāçoka, and holds that the Ceylon tradition gives the names correctly. He adds a few criticisms on the Glossary. Paul Haupt gives a notice of Dr. Fritz Hommel's "*Zwei Jagdschriften Assurbani-pal's, nebst einem Excurs über die Zischlaute im Assyrischen wie im Semitischen überhaupt*," Leipzig, 1879. On the Assyriological part of the book he remarks among other things that the author does not always indicate the length of the vowels, that the assumption of original parallel roots is of small advantage, and that the name Astarte does not come from the Sumerian. He holds also that the primitive Semitic did not have distinction of cases. He agrees with the author in the view that the mechanical laws of sound hold in Semitic, as elsewhere, without exception, while he varies from him somewhat in his construction of the Semitic sibilant system. A statement of the positions of Haupt and Hommel is given by Professor Francis Brown, in the *Review*, vol. II, No. 6, to which the reader is referred. Dr. Loth calls attention to the beautiful photo-lithographic reproduction of the Teheran lithograph of Das Buch der Chosroen von Jeleddin Mirza, which has lately been brought out in Vienna. He recommends it as a Persian Reader. Prof. Wm. Wright of Cambridge corrects an error into which he had unwittingly led Prof. Fleischer. He did not mean that Prof. Nöldeke (instead of Julius Fürst) was the first to explain the etymology of מַנְרֵעִם (see the *Zeitschrift*, XXXIV, p. 568), but that he was the first to explain rightly the collocation of these letters in the inscription of Carpentras.

#### 1881. I Heft.

The report of the proceedings of the convention of German philologists at Stettin last year gives the opening address of the President of the Oriental section, Prof. Dr. A. Müller—an interesting sketch of the scientific career of Andreas Müller (1630–1694), who was born near Stettin. He is characterized as a man of great activity, but deficient in accuracy and thoroughness. A very curious episode in his life was his announcement of a new and easy method of learning Chinese, whereby he could "within a year (not to say a month or less time) bring even women so far that they could read Chinese and Japanese books, and, so far as they understood the rules, translate them," and his refusal to the end to make his method public.

1. Die Christenverfolgung in Südarabien und die himjarisch-äthiopischen Kriege nach abessinischer Ueberlieferung. Von Winand Fell. For the elucidation of the history of the Ethiopian conquest of southern Arabia Mr. Fell gives an account of three Ethiopic MSS. (Orient. 686, 687 [688], 689) contained in the valuable Magdala-collection of the British Museum, holding Ethiopic reports of native affairs to be entitled at any rate to examination, though they are often of little value. These MSS. he thinks translations from the Arabic; they agree in general with the Greek narratives, but with some peculiarities of

their own. Assuming the conquest of Najrān by the Jewish king Du-Nuwās and the slaughter of the Christians in that city, A. D. 523, as an assured fact of history, Fell endeavors to clear up several other points in the history of the period. His careful and ingenious discussion makes it probable that there were at least two Ethiopian campaigns in south Arabia, the first led by king Ela-Amīda, about A. D. 480, the second being that which resulted in the subjugation of Du-Nuwās; and further that the complete christianization of Abessinia was not effected by Frumentius in the 4th century, but only came about gradually, a great step forward having been taken by Ela-Amīda. Several minor points also are handled very skilfully by Fell, and no little light thrown on this obscure period, whether or not his conclusions can be accepted as certain. At the end he gives a translation of part of the Ethiopic story, which reads like all these tedious and credulous narratives.

2. Die Grosse Mauer von China. Von Dr. O. F. von Möllendorff, Kais. Deutschem Consularbeamten in China. This is a learned and intelligent examination of the native and foreign authorities on the Great Wall, and a sketch of its history as far as the data permit. The author's results are that the present wall is an entirely different structure from the ancient—the old wall began under the Ju dynasty, in the fourth and third centuries B. C., was continued and enlarged up to the fifth century of our era, after which it fell into neglect till the fourteenth century—it was not continuous, was partly of earth and partly of stone, and was not very formidable. The present wall was built by the Ming dynasty, A. D. 1368–1644. It alone deserves the name of a fortification. But the wall has never been politically of great importance—it never kept out the western tribes, which made their inroads whenever the weakness of the empire gave opportunity. A description of the present condition of the wall and a Chinese bibliography on the general subject are prefixed to the article.

3. Zur Differenz zwischen Juden und Samaritanern. Von Rabbiner Dr. Fürst in Mannheim. In illustration of the parallel developments of Jewish and Samaritan religious and ritualistic ideas Dr. Fürst adduces various anti-Samaritan explanations of Scripture texts by the Aramaic interpreters and in the Talmud. Thus among the five words mentioned in Mekilta (Amalek, 1), Talmud of Babylon (Yoma, 51, b) and elsewhere, as to which it was doubtful, whether they belonged to the preceding or succeeding context, occurs שָׁחַת in Gen. iv, 7. The Septuagint attaches this to the preceding word, rendering: οὐκ ἐὰν ὁρθῶς προσενέγκῃς ὁρθῶς δὲ μὴ διέλης ἡμάρτες; ἡσύχασον, which supposes the Hebrew: וְהָלַא אֶם הִיטִיב שָׁחַת וְאִם לֹא הִיטִיב לְנֶחֱם הַטָּאָה רַבִּי. This curious reading Fürst explains from a controversy between the schools of Shammai and Hillel. The former held that peace-offerings, with the cutting up of the flesh, were obligatory before the Mosaic legislation, otherwise nobody could lawfully have eaten meat (according to Lev. xvii); this view was favorable to the Samaritans. The Hillelites, on the contrary, held that peace-offerings were unnecessary, and in order that the people might see that the sacrificial ritual began with Moses, Cain is here condemned for dividing the flesh of his sacrifice; Cain, it is true, brought no animal as sacrifice, but the interpreters would not neglect the useful lesson on that account.

4. Bemerkungen zu Bruns-Sachau: "Syrisch-Römisches Rechtsbuch aus dem fünften Jahrhundert." Von Dr. Perles, Rabbiner. Several emendations of text that commend themselves as natural. The explanation of the *καλὴ πρᾶσις* and *κακὴ πρᾶσις* as purchases with and without power of returning the thing bought is supported from the Midrash on Ex. xxxii, 11.

5. Mundhir III und die beiden monophysitischen Bischöfe. Von Ign. Guidi. The patriarch Severus of Antioch, so Theodorus Anagnostes relates, sent two bishops to Mundhir to convert him to the Monophysite faith; but the Arab phylarch covered the messengers with confusion by asking whether the archangel Michael died, and on their replying that it was impossible, showing them that still less could the simple divine nature have died on the cross. Guidi thinks the story doubtful, because it is older than this occurrence, and further is not mentioned by Xenaïas in his letter to the monks of Teleda on this very question, written a few years after the alleged embassy; the Arabs also found nothing strange in the Monophysite doctrine, and most of them embraced it.

6. Zur Literaturgeschichte des chaṭa' al-'āmmā. Von Ign. Goldziher. This is in continuation of the writer's former additions (vol. XXVII, p. 155 of the *Zeitschrift*) to Prof. Thorbecke's bibliography of the literature of Arabian popular grammatical errors. He calls special attention to the value in this regard of Ibn al-Aṭīr 's al-mathal al-sā'ir fi 'adab al-kātib wa al-shāir, Bulak, A. H. 1282.

7. Beiträge zur Kenntniss des Avesta. I. Von Chr. Bartholomae. Commentary on Yaçno XXVIII, 9, 10, XXX, 11, XXXIII, 1, and the prayer ā-aryémā-ishiyo.

8. Ueber Schem ha-mephorasch. Von Rabb. Dr. A. Nager. Against Dr. Fürst's defence of the view (vol. XXXIII, p. 297 of the *Zeitschrift*) that this expression signifies the distinctly spoken or written divine name. Dr. Nager finds from the literature that it rather means the name that is peculiar to God, expressive of the true God. But the narrative in the Mishna, Sanh. VII, 5, seems to settle the meaning of שֵׁם, and Dr. Nager's objections do not appear to be conclusive.

9. Armeniaca. I. Von H. Hübschmann. The article contains various remarks on Armenian inflections, phonology and etymology (often against De Lagarde), a reply to Fr. Müller's statement that modern Persian phonology is very like the Armenian, and a note on Persian eschatology.

10. Bemerkungen zur Theorie des Çloka. Von H. Oldenberg. The Çloka, Oldenberg remarks, has been heretofore examined (admirably by Gildemeister) only as to the metrical laws governing the separate feet; he proposes to inquire whether the several feet may not stand in such connection among themselves, that the metrical form of one determines, within the possible limits, that of the others. For this purpose he has examined the five first books of Manu, and the Sāvitrī episode of the Mahābhārata, and gives the results in a table, one of these being that the quantity of the first and last syllables of the pāda is always, that of other first and last syllables almost never, doubtful. He suggests, in explanation of the Indian aversion to the foot  $\underline{\text{v}} \text{ } \underline{\text{v}} \text{ } \underline{\text{v}}$  in a first or third place, that its constitution, several short syllables leading to a long, rather suits the repose of the end, that is, the second or fourth foot of the half-çloka.

11. Indische Drucke. Von Dr. Joh. Klatt. A list of 140 books edited in India by native Hindu scholars.

Anzeigen. Georg Ebers gives a full outline of Lepsius's *Nubische Grammatik* (Berlin, 1880), with the views of which he agrees in all points—with the unitary character of the African original language, the Asiatic origin of the Hottentots, the Cushite character of the Phoenicians and Hyksos, and the Egyptian origin, through Cushite intermediation, of the Babylonian civilization. The grammatical work proper he commends as a masterpiece. Prym and Socin's "*Neuaramäischer Dialect des Tūr 'Abdīn*," which gives texts and an annotated translation, is reviewed by Nöldeke, who compares the grammar with that of the Urmi-dialect and the old Syriac. With the former it has much in common, and yet the two so greatly differ that a man of Tūr (in northeastern Mesopotamia) could not understand a native of Urmi (on lake Urmi in the mountains of Kurdistan). The Tūr-dialect has the phonetic degradations and the new inflectional forms that are found in all modern Syriac dialects, and in addition a participle has been made into a perfect of intransitive verbs. The vocabulary contains many foreign words, and many difficulties in other respects. The tales themselves, taken down by Prym and Socin in Damascus from the mouth of a native of Tūr, furnish much interesting matter, partly mythical, partly illustrative of the morals of the country. The reviewer highly commends the accuracy of the editors.

C. H. Toy.

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ANGLIA. Zeitschrift für englische Philologie. R. P. WÜLCKER und M. TRAUTMANN. IV Band, 1 Heft. Halle, 1881.

A. Schröder opens this number with the longest and weightiest article, on *Die Anfaenge des Blankverses in England*. While dating the prevailing use of blank-verse in drama from the publication of Marlowe's "*Tamburlaine*" in 1587, he sets to work to study the development of blank-verse from its first appearance to that time. For contemporary views on metre he prizes most highly Gascoigne's "*Certayne Notes of Instruction*," 1575, considering it much superior to Webbe's "*Discourse of English Poetrie*," 1586, Puttenham's "*Arte of English Poesie*," 1589, or Sir Philip Sydney's "*Apologie for Poetrie*," 1595. He begins naturally with Surrey's translation of the second and fourth books of the *Aeneid*, the first English blank-verse, before 1547, and examines carefully these poems in respect to measurement of syllables of single words, word-accent, and verse-rhythm, the last being strictly the iambic ten-syllable measure, but affected by the introduction of trochees, of additional syllables within the verse, by feminine endings, feminine caesura, mingling of longer and shorter verses, rime, and alliteration. The general result of the examination of Surrey's work, briefly expressed, is that the variations from strict iambic rhythm are due to Middle-English forms of versification, but the influence of the syllabic principle of Romance metre is evident: alliteration plays no important part. It is well to notice what Gascoigne says about this "repeticion of sundrie wordes beginning all with one letter, the whiche (beyng modestly used) lendeth good grace to a verse: but they do so hunte a letter to death that they make

it crambé,<sup>1</sup> and crambé bis positum mors est: therefore 'ne quid nimis.'" Several examples of a dissyllabic thesis, and its natural accompaniment feminine caesura, are given, but while rightly excluding dactyls and anapaests, it seems to me that the writer makes scarcely sufficient allowance for the expansion and contraction (slurring) of syllables so common in Chaucer, whose influence doubtless was felt by Surrey, as we see the same even in Shakspeare, *e. g.* (p. 30), instead of reading 23 as 8-syllable,

That with the *spoil* of my heart did go,  
why not make it 10-syllable,

That with the spóil óf my héart did gó?  
and again (p. 31), 131, Schröer reads,

Like to the addēr | with venemous herbes fed,  
which either slurs the second *e* in *venemous* or makes a dissyllabic thesis, for *herbes* is dissyllabic, so why not,

Like tó the ádd'r with vén'mous hérbes féd?  
Again, 113 on pp. 10 and 30 Schröer reads:

By the diving science of Minervá,  
making a syllable of *e* in *divine* and a feminine ending to the verse. This sounds peculiarly harsh, especially in view of the rare cases when final *e* in a Romance adjective forms a separate syllable. I should prefer to read:

By thé divíne sciéce of Minervá,  
even if the Romance accentuation of *science* is not elsewhere found in Surrey and if he also reads *Minerve* as a dissyllable. Compare *Arcite* and *Arcita* in Chaucer's *Knights Tale*, to show that the poets used proper names to suit their verse and were not particularly careful as to their accentuation. Lack of space will not permit notice of some other lines which I consider exceptionable.

The other works examined are, Grimald's poems in Tottel's 'Miscellany,' 1557, Sackville and Norton's 'Gorboduc,' 1561, Gascoigne and Kinwelmarsh's 'Jocasta,' 1566, Turbervile's translation of six of Ovid's Epistles, 1567, Spenser's Fifteen Sonnets in van der Noodt's 'Theatre for Worldings,' 1569, Gascoigne's 'Steele Glas,' 1576, "die erste grössere, nicht dramatische blankversdichtung nach Surrey's Virgilübertragung," which Schröer thinks "of considerable influence"; Barnabe Rich's 'Travailes and Adventures of Don Simonides,' 1584, Lyly's 'Woman in the Moone,' 1584, Peele's 'Arraignement of Paris' and other poems, 1582-5, Greene's 'Description of Silvestro's Lady,' 1587, and lastly Hughes's 'Misfortunes of Arthur,' 1587. An examination of these poems in respect to the points above mentioned shows that the variations from strict iambic rhythm disappear in Surrey's successors, and greater perfection in form appears. Also, blank-verse shows itself at its best in the drama, for which it is specially suited, as the dramatic form favors its free development.

<sup>1</sup> Occidit miseros *crambe* repetita magistros. Juv. vii, 154.

The article is a useful contribution to the history of English rhythms, and deserves the attention of English scholars. It proceeds, as all such investigations should proceed, by the inductive method, and numerous examples are given from which the author's conclusions are drawn.

W. Zeitlin institutes a comparison between Shakspeare's 'King Henry VIII' and Rowley's 'When you see me, you know me.' Rowley's is the older play, and as Shakspeare and Rowley were members of different companies, he thinks Shakspeare wrote his play as a rival to Rowley's. Lack of space forbids going into particulars. Suffice it to say that, while Shakspeare brings before us Catherine of Arragon and Anne Boleyn, Rowley joins Jane Seymour and Catherine Parr, barely mentioning Anne of Cleves and passing over Catherine Howard. Rowley is also much freer with the history, joining events separated by twenty years, and treating as living personages those long since dead. Both paint alike the characters of Wolsey and Gardiner, but Rowley lets us see more of Henry's private life than Shakspeare does. The conclusion is drawn that Rowley strove rather to entertain the public, and this is shown especially in his treatment of the Fool, giving one to Wolsey as well as to the king. Shakspeare did not use Rowley's play, but may have been influenced by it. No distinction is made between the parts of Shakspeare and of Fletcher in 'Henry VIII,' the articles of Spedding and of Delius being merely referred to in a note.

A. Brandl contributes metrical, grammatical, and critical notes to the Anglo-Saxon poem *Be Dômes Dæge*, published by R. Lumby for the Early English Text Society, 1876, with its Latin original, *De Die Judicii*. The poet follows his original closely but not slavishly; the influence of the old epic style is seen; the metre is alliterative, quite pure, and belongs to the close of the Old-English period: the language is pure West-Saxon of the time of Aelfric; some of the variations in forms may be due to the scribe, as the MS. belongs to the end of the 11th century. The article closes with remarks on, and corrections of Lumby's text and notes.

F. Kluge, in *Anglo-saxonica*, thinks *laessa*, *laest*, should be *læssa*, *læst*; *ofer-jingan*, Grein II, 318, should be *of erywingan*; *bend* has another form *benn*, which Grein should not have changed; *sweot* should be *sweôd*; and *weor*, Andr. 1661, should be *wæorc*, as in Jul. 569.

F. H. Stratmann supplies examples of the Paragoge *n*, so common in Layamon, from the Gospels in English of the 12th century.

C. Horstmann continues his Prose-legends with V. S. Antonius (*vita*, *inventio*, *translatio*), from MS. Reg. 17, CXVII, in the British Museum. He gives first the contents of the MS., then remarks on the vocalization and forms, and lastly the full text of the legend. The dialect is the West-Midland, judging by the inflexions, but with Northern vocalization. The MS. belongs to the beginning of the 15th century.

W. M. Baskervill supplies the Anglo-Saxon text of the *Epistola Alexandri ad Aristotelem*, from the well-known 'Beowulf' MS., namely: Cotton Vitellius, A. XV. It was first published by Cockayne in his *Narratiunculæ Anglice Conscriptæ*, 1861, and a collation of his text was given by Holder in *Anglia* I, 507. This text rests upon a collation made by Wülcker, and explanations and corrections will be printed elsewhere.

W. Sattler continues his Examples of the Uses of Prepositions with—VIII *an audience of*; IX *in . . . and under . . . circumstances*; X *different to*, which, with Alford, he rightly condemns; XI *in the distance*, and *at (a, some) distance*.

H. Varnhagen continues his contributions to Middle-English Poems with XI. The Proverbs of Hending, heretofore printed only from the text in Harl. MS. 2253 (L). Varnhagen supplies two other texts, Camb. Univ. MS. Gg. I, 1 (C), and Bodl. Digby MS. 86 (O); XII William of Shorham, remarks on selected verses; XIII on the Contest between the Thrush and the Nightingale, printed previously from Digby MS. 86; here a fragment from the Auchinleck MS., once printed by Laing.

G. Tanger undertakes to prove that Q<sub>2</sub> (1604) of Hamlet was printed from Shakspeare's manuscript, if we believe this of Q<sub>2</sub> of Romeo and Juliet. He regards Q<sub>1</sub> (1603) as plagiarized, and institutes a comparison between Q<sub>2</sub> and the Hamlet of the First Folio (1623). His method is that adopted by Tycho Mommsen in the Prolegomena to his edition of Romeo and Juliet (1859), to show the same thing with respect to Q<sub>2</sub> of Romeo and Juliet. He refers to Mommsen's criticism of Delius's Hamlet (1854) in *Neue Jahrb. für Phil. u. Päd.* vol. 72 (1855), and regrets that Mommsen did not apply his method to Hamlet also. The investigation notices: 1. Orthographical peculiarities; 2. Grammatical peculiarities; 3. The striking mistakes in Q<sub>2</sub>; 4. The orthographical treatment of syncope in Q<sub>2</sub> as shown in syncope of forms in *-ed*, unsynocopated forms in *-ed*, forms in *-est*, and forms in *-es* and *-eth*. I have not space to follow the writer into particulars; but after treating these points at considerable length, he concludes that the probability is as great that Q<sub>2</sub> of Hamlet was printed directly from Shakspeare's MS. as that Q<sub>2</sub> of Romeo and Juliet was so printed according to Mommsen's assertion.

E. Hauffe furnishes a few corrections to his edition of the text of the Speeches of the Soul in the Worcester MS.

The number closes with a reprint of F. J. Furnivall's letter in the Academy (22 May, 1880), on Chaucer's Prioress's Nun-Chaplain. A Benedictine nun in an Abbey in the southwest of England has come to Mr. Furnivall's help, and shown that his conjecture was correct that the 'Nun-Chaplain' was a secretary and helper of the Prioress, one who carried her crosier on high festivals. She has also shown that it was common to have several priests in one Abbey on account of the several chapels in the church, at each of which mass might be said on the same day. She unravels the third puzzle by suggesting that 'by Seynt Loy' was no oath at all, and that said saint was 'an imaginary quantity' (!) notwithstanding the learned guesses at St. Louis, St. Eligius, etc. This may or may not be, for, even if 'to swear without necessity is strictly forbidden,' such a mild oath as 'by St. Eloi,' or 'St. Louis,' may not have been specially 'rude' in the Prioress's mouth, and Chaucer may here be as true to nature as usual. At all events, the existence or non-existence of the particular saint does not detract from the piety of the Prioress.

J. M. GARNETT.

MNEMOSYNE, Vol. IX, Part II.

In this number (pp. 113-148) Cobet concludes his 'ἀπομνημονεύματα' of G. G. Pluygers. We have more than two hundred critical notes on passages in the Letters and Orations of Cicero. Naturally most of these can be of interest only in connection with the text to which they refer: but a single extract may be made. On ad Att. v. 19, 3: *de Patrone et tuis condiscipulis quae de parietinis in MILITIA laboravi, ea tibi grata esse gaudeo*. 'Pro absurdo IN MILITIA Pluygers annotavit IN MELITE esse legendum. Memmius pro Consule Athenis nescio quid aedificare in animo habebat, quod ut fieri posset demolienda erant parietinae illius domus, in qua olim Epicurus cum amicis habitaverat. Patro igitur Epicureorum princeps Romam ad Ciceronem litteras miserat, ut Memmium sibi placaret peteretque *ut nescio quid illud parietinarum sibi concederet* (ad Fam. xiii, 1, 3). Habitaverat autem Epicurus Athenis ἐν Μελίτῃ eamque domum testamento amicis suis legavit. In Epicuri testamento legitur apud Iulianum Laetium x, § 17: τὴν δὲ οἰκίαν τὴν ἐν Μελίτῃ παρεχέτωσαν Ἀμυνόμαχος καὶ Τιμοκράτης ἐνικεῖν Ἑρμάρχῳ καὶ τοῖς μετ' αὐτοῦ φιλοσοφοῦσιν.' In several instances the corrections proposed by Pluygers have already been introduced into the text: in others it is by no means certain that the change suggested should be made. For example: Philip. ii, § 107: *quos clientes nemo habere velit non modo illorum cliens esse*: 'reposuit necessarium NEDUM illorum cliens esse.' But cf. Madv. Gr. 461, b. n. 3. In very many cases, however, the sense is so much improved by the alteration that there can be hardly any doubt of its correctness. E. g. Philip. xiii, § 25: *quam ita obsides, novae Hannibal, ut tu ipse obsideas*: 'absurda haec quidem oratio est se ipsum obsidere. Pluygers emendavit: *ita obsides—ut ipse obside* ARIS, id est, ut Graeci loquuntur, πολιορκούμενος μᾶλλον ἢ πολιορκῶν.' The change here I now see has been made by Kayser. Cobet concludes his paper with these words: 'haec habebam quae ex sermonibus et libris expromerem Pluygersii nostri, "ἀνδρός, ὃς ἡμεῖς φαίμεν ἂν, ὃν πῶποτε ἐπειράθημεν, ἀρίστον καὶ ἄλλως φρονιμωτάτον καὶ δικαιοτάτον.''

The next article (pp. 149-166) is by van Herwerden, in which, after offering about a hundred emendations of the text of Procopius, he says, 'recensebo praecipuos locos ubi *veterum similia*, ut recte hominem appellavit Reiskius, Thucydides, Herodotum, aliosque, sed ante omnes rerum scriptorem Atticum imitatus esse videatur.' The first instance he quotes is from the opening of the book *de bello Persico*, and contains the following words: Προκόπιος Καισαρεύς τοὺς πολέμιους ξυνέγραψεν—ὥς πῃ αὐτῶν ἐκάστοις ξυνενέχθη γενέσθαι, ὥς μὴ ἔργα ὑπερμεγέθη ὁ μέγας αἰὼν—ἐξίτηλα θῆται, ὥνπερ τὴν μνήμην αὐτοῖς ᾤετο μέγα τι ἔσεσθαι: καὶ ξηνοῖσιν ἐς τὰ μάλιστα τοῖς τε νῦν οὔσι καὶ τοῖς ἐς τὰ ἔπειτα γενησομένοις, εἴ ποτε καὶ αὖτις ὁ χρόνος ἐς ὁμοίαν τινὰ τοῖς ἀνθρώποις ἀνάγκην διωδῶιτο. This portion of the article is very interesting. It is curious to see how many sentences are a perfect cento of reminiscences of Herodotus and Thucydides, often combined without any regard to propriety. E. g. p. 198, 10: 'ὑποτελεῖς—ἐς φόρον ἀπαγωγὴν: illud ex Thucydide sumsit, hoc ex Herodoto, utrumque ita jungens ut nascatur inepta abundantia. Thucydides aut nude ὑποτελής dicere solet aut φόρον ἀπαγωγὴν.' After quoting many other examples, and particularly a long extract of a speech placed in the mouth of the Gothic general, he concludes, 'ita denique anxie homo erat Thucydideus, ut quodvis potius



piaculum committeret quam scriberet duplex t, aut *σίν*, aut *εἰς*' Herwerden says that he was led to the study of Procopius in the hope rather than the expectation that these frequent quotations or imitations might afford some hints for the emendation of Thucydides. But 'licet paucas quasdam suspiciones meas confirmare videantur, nihil novi ex illis didici. Neque mirum. Nam et multis ante Procopium seculis huius scriptoris codices iam misere corruptos fuisse constat ex Dionysio Halicarnassensi, tum Procopius locos quosdam nobiles *non ita multos* cum certis quibusdam formulis, vocabulis, structuris Thucydideis memoria tenebat, quibus identidem usus est, ne intellecto quidem sic eo magis in oculos incurrere ipsius soloeccismos, ubi suo utatur sermone.'

In the next article (pp. 167-191) Cobet continues his criticism *περὶ κατεψευσμένης ἱστορίας*. He now examines the narrative given by Livy of the events preceding the battle of Pydna, particularly in reference to the arrogant mission which the Rhodians sent to Rome, to demand that the war with Perseus should be brought to an end: 'per quos stetisset quo minus belli finis fieret, adversus eos quid sibi faciendum esset, Rhodios consideraturos esse.' Cobet takes great pains to show that Livy has placed this event a year too soon: that the narrative of Polybius is throughout more sober and self-consistent, and that it would have been better if Livy had not attempted to set it off in more imposing colors by inserting inventions of his own or trusting to inferior authorities. 'In plerisque nil nisi Polybii narrationem Latine vertit et operae pretium est videre quam eleganter et venuste sordidum et plebeium Polybii sermonem Romano vestitu induat, sed male factum quod rerum incuriosior et ad facundas orationes tamquam gemmas operi inserendas intentior multa negligenter, multa confuse omissis quae necessaria sint et temporum ratione perturbata scribit.' But Cobet's assertion *NIHIL QUIDQUAM IN HIS VERI EST* is by no means made out by his examination. He discusses at great length the events of the third Macedonian war, and especially the career of the consul of B. C. 169, Q. Marcius Philippus, and decides that he, finding himself entirely incapable of dealing with Perseus, had *δὲ ἀπολύειν* induced the Rhodians to endeavor to put an end to the war by their ill-advised embassy. This is substantially the account given by Mommsen (ii, p. 363, Eng. Tr.) who says: 'The key [to the interference of the Rhodians] is furnished by the well-attested account that the consul Quintus Marcius, that master of the "new-fashioned diplomacy," had in the camp at Heracleum (and therefore after the occupation of the pass of Tempe) loaded the Rhodian envoy Agepolis with civilities and made an underhand request to him to mediate a peace.'

The next article (pp. 192-200) is the first part of a letter from J. B. Kan to Cobet, making some animadversions on the emendations suggested by Plugers, which appeared in the preceding number of the magazine. Mr. Kan says he well remembers how he presented himself thirty-three years ago at Zwolle to be examined in Greek by Cobet, who had just been appointed professor at Leyden. On the top of the diligence he had got by heart 'paucos illos ex Iliad. l. vi versus, quibus poeta et Andromachen et maritum—et se ipse caelo beavit'; for he had heard at Groningen that it was Cobet's rule 'a miseris adolescentulis exigere, ut ex illis carminibus colon, quantumcunque erat,

memoriter recitarent. Me, puerum nondum sedecim annos natum, Odeum Zwollanum ingressum tuorum oculorum aciem vix ferre potuisse libens fateor. At cum mihi assidens de lingua Graeca quaestiones instituere coepisses, paullatim animi angores levabantur: videbaris enim magis mecum confabular, quam severum iudicem agere.' He says he has not found himself able to approve all the emendations of Cornelius Nepos proposed by Pluygers, and he ventures to express his dissent in a letter to Cobet: 'num operae pretium fecerim cum animadversiones meas descriptas ad te mittere decrevi ego nescio, atque quod de puero, de viro quoque penes te indicium esto.' The following are examples of his notes: In Cimon. iii. 1, *incidit in eandem invidiam quam pater suus*, Pluygers inserted *in* before *quam*. But 'solent Romani in tali oratione mutila et quasi decurtata, ubi ex iis quae praecedunt verbum cogitatione supplendum est, ante relativum praepositionem omittere.' This he confirms by quoting Cic. ad Att. iii. 19, 2; ad Q. fr. i, 4, 4. In Alcib. ii fin. *nisi maiora potiora haberemus*, 'Pluygersii *potiora* deleri iubentis sententiam tua auctoritate tutatus es, cum bis idem dici idque ἀσυνδέτως tibi putidum videretur. Neque tamen de asyndeto aut de synonymo quodam sermo esse potest. Est enim *potiora* praedicati, quod dicunt, loco habendum. Quod si verum est, res eo redit ut scriptor noster, quamquam multa se de Alcibiadis amoribus referre posse affirmat, neget se hoc facturum quod res maiores, quas vel belli vel domi gessit, narrare mavult.'

The next article (pp. 201-209) contains remarks on Antiphon by van Herwerden. In i, 12 he agrees with Cobet in reading ὅπως μὴ καταψηφίσθῃς 'quia in precando et invitando sollempnis est post ὅπως (ὅπως μὴ) futuri temporis usus.' But he cannot follow Cobet, although he has been maintaining it for thirty years, in deciding that ὅπως and ὅπως μὴ are necessarily followed by the second aorist subjunctive or the future indicative, no matter what they depend upon. The fact that ὅπως ἐρῇς, λήσῃς, λήψῃται, etc., occur constantly in the best MSS. only proves that 'labente Graecitate sensim in desuetudinem abiisse veterem illam structuram cum Futuro, eiusque ignorantia librariorum persaepe peccasse, sed minime inde sequitur, omnibus *millenis* illis locis, ubi hodie libri post eas coniunctiones Aor. i coniunctivum habeant, idem accidisse. Scire autem pervelim quid Graecos movere potuerit ut post ὅπως (ὅπως μὴ) admittentes coniunctivum Aor. i passivi et Aoristi ii activi, medii, passivi, tam anxie vitarent coniunctivum Aoristi i activi et medii, qui tamen aoristus forma tantum, non significatione, ab altero distinguitur. Speciem saltem aliquam res haberet, si futuri usus excluderetur in iis verbis quae habent aoristum ii, sed non negabit Cobetus optime dici ὅπως (μὴ) λήσῃ, ἀποφειδέται, λήψεται, κατασχέσουσι, similia multa. Et quomodo explicandum veterum grammaticorum, quod sciam, neminem exortum esse, qui tam foedo, ut Cobeto videtur, soloecismo abstinendum esse moneret, ut sedulo hortantur ne quis dicat μὴ λέγῃς aut μὴ εἰπέ, aliaque eiusmodi?' In regard to Cobet's remark (quoted in Vol. II, p. 243, of this journal) that the Inscriptions furnish only one example of ὅπως with the first aor. subjunctive, which Cobet emends by inserting ἀν, Herwerden says 'at non reputavit primo etiam futuri exempla in titulis esse perrara, deinde licet erroribus non vacent, inscriptiones tamen antiquas, si cum optimis codicibus comparentur, plane egregios et fidelissimos esse veteris memoriae etiam in rebus grammaticis testes.' And he then quotes another inscription which exhibits ὅπως—κομίσων-

*ται*. His belief is: 'traditioni tamdiu esse criticis obtemperandum, quamdiu non firmis argumentis falsam eam esse constiterit. Nec hercle φιλονικία quadam sed solo veri amore ductus sententiam viri tanto me sagacioris et eruditioris tamque egregie de litteris Graecis meriti ac merentis impugno. Nam quo maior est alicuius in aliqua disciplina auctoritas, eo diligentius cavendum est ne magni sui nominis splendore alios in errorem perducatur imprudentes.' Herwerden then proceeds to some criticisms on the Tetralogies, which Cobet had neglected as being *pravi et vitiosi acuminis plenas*: he thinks this judgment is more correct than that of Blass who admires them highly. His own opinion is that they are not by Antiphon: 'non desunt, ut arbitror, indicia in sermone, quo eorum auctor utitur, unde appareat eas non seculo quinto a. Christum a germano scriptore Attico sed satis recenti aetate ab homine (Ionico?) sermonis Attici non peritissimo esse composita' He quotes as illustrations of his meaning ἐπεξερχόμενοι for ἐπεξιόντες, καταδοκῆν for ἐποπτεῖν, ἀναγιγνωσκόμενον for ἀναπειθόμενον, πειρασόμεθα ἐλέγχοντες for ἐλέγχειν, εἰκότερον, καταλαμβάνειν for καταψηφίζεσθαι, ἀπελογήθη for ἀπελογήσατο. The latest editor, Iernstedt, it is true, rejects as 'puerilia' the arguments by which Schoemann's opinion is supported that only the *de caede Herodis* and the *de Choreuta* are really by Antiphon; but Herwerden cannot agree with Iernstedt that the rest must be assigned to Antiphon, because we do not know who else can have been their author.

The last article (pp. 212-224) is by Naber, entitled Sophoclea. He repeats his remarks on Aeschylus, saying that in the emendation of Sophocles also, while he recognizes the fact that much remains to be done, he shall venture only on 'minutias quasdam.' In *Ajax*, 319 he proposes βραχυψύχων for βαρυνψύχων: 488 he reads ἐν πόλει (for πλοῖτις) Φρυγῶν. In *Antig.* 117 πτᾶς (for στᾶς) δ' ὑπὲρ μελάρων: 256, ἐλκοντος for ἐλθόντος: 580 φρίσσουνσι for φεύγουσι. 'Risit alicubi Cobetus neque immerito studiosorum juvenum ineptias, qui quum semel iterumque Sophoclem perlegissent, sine mora sese accingerent ad corrigenda et sollicitanda ea, quae vixdum satis potuissent cognoscere. Non ignoro in quos hoc dictum sit, et memini tempus, quum Leidæ quotquot ibi studiorum causa commorabamur, omnes correpti essemus novo quodam furoris genere et certatim deferremur ad Sophoclem emendandum. Nihil attinet proloqui quo eventu equidem tunc praeclara τῆς Ἀττικῆς μελίττης monumenta vexaverim, quum etiam hodie post annos plus quam triginta tanta mihi deesse intelligam; sed fuit tamen inter nos alter altero interdum felicius et non est mirandum nobis accidisse quod etiam caecis gallinis in fabula.' He refers especially to a proposed discussion of *Antig.* 1219:

τάδ' ἐξ ἀθίμου δεσπότην κελεύσματος  
ἡθροῦμεν,

in which Neue proposed ἐδρῶμεν, and Burton κελευσμάτων, which Nauck has received.

The unoccupied parts of pages in this number are filled up by Cobet with emendations of passages in Theopompus, Plutarch, Aristides, and Polybius.

C. D. MORRIS.

GERMANIA. Vierteljahrsschrift für deutsche Alterthumskunde. Herausgegeben von KARL BARTSCH. Wien, 1881. Heft 1, 2,

The first number opens with a severe criticism by the editor, Dr. Bartsch, of the text of the Treves Aegidius and Silvester, as published last year by Rödiger and Steinmeyer in the *Ztschft. f. deut. Alt.* 21, 22. A comparison with the original fragments causes the Doctor to exclaim, "das jener erste Druck so jämmerlich war, wie er sich nun herausstellte, konnte ich nicht ahnen." A new text with annotations of the Aegidius and corrections of the Silvester are furnished by B. The third paper, also by the editor, deals with the Treves fragments of a Low-German Floyris communicated by Steinmeyer in the *Ztschft. f. deut. Alt.* 21. Upon collation they show a more correct reading than the Aegidius and Silvester.

Ludwig Laistner follows with a lengthy article, continued in the second number, on the words Nobishaus and Nobiskrug. The paper affords a large amount of curious material for study, and discusses words like Nobiskratte, Rosengarten, Galilaea, and others that connected themselves in popular fancy with an abode beyond the grave.

Bartsch supplies some fragments by an Alemannic poet of the 13th century, which were sent to him by F. Apfelstedt. They were originally copied from a MS. in the National Library of Paris.

Anton Birlinger publishes a fragment of Hartmann's Iwein from a MS. of the 14th century in his possession. Some references to Lachmann's reading are added.

Two popular hymns which the Strassburg University purchased some time ago from K. Trübner are treated by Bartsch in the next paper. They are both found in Wackernagel, *Kirchenlied* II, 946, 931, and the text of the first is almost identical with W.'s version. The second, which differs much from it and seems to be older, is printed at length.

R. Sprenger has a correction in the spelling and therefore translation of the word *kaeskar* (cf. Mhd. Wb. 1, 788) in a passage from Rüdiger v. Hunkhofen's story of the Schlegel (Hagen's G. A. II, 49)

315. "Dise zwêne süne sint gar  
Geduht in ein kaeskar."

The spelling should be *keskar* as it occurs in the Col. Cod. 165 (cf. *Kes* Mhd. Wb. 1, 802), and *kar* should be rendered by cavity in the mountains, hence *keskar*, a cavity in the mountains filled with ice and snow. Sprenger continues in the next paper with more references and citations for A. Jeitteles *Altdeutsche Predigten aus dem Benedictinerstifte St. Paul in Kärnten*, Innsbruck, 1878.

Emil Weller closes the list of articles of the first number with the names of early German newspapers not mentioned in the publication of the literary society in Tübingen *Die ersten deutschen Zeitungen*, Tübingen, 1872.

The book-notices contain favorable criticisms by Felix Liebrecht of A. Bondesons's *Halländska Sagor*, Lund, 1880, and Eugène Rolland's *Faune popu-*

laire de la France, Paris, 1877, 79. The miscellany has a letter of Jacob Grimm to Dr. J. L. Klee, corrections by C. Marold of his review of E. Bernhardt's *Vulfila*, and some minor communications by the editor. Among the personals we notice the death of the Germanist Dr. Karl Roth, well-known as the editor of *Deutsche Predigten des XII u. XIII Jhs.*

C. Marold's article, the first in the second number, *Kritische Untersuchungen über den Einfluss des Latein. auf die gothische Bibelübersetzung*, treats a subject that has received in recent years a fair share of attention. Not so very long ago, at least before Bernhardt's work appeared (1875), comparatively few were of opinion that *Ulfilas* had consulted a Latin version of the Bible. Gabelentz and Loebe opposed the idea that he had, and Bernhardt himself in his *Kritische Untersuchungen*, 1864, 68, agreed with them, till upon a renewed study of the Gothic text in his last work he admits "schon *Ulfilas* habe eine alte lateinische Übersetzung benutzt." At the instance of Prof. O. Schade, the Königsberg faculty made the influence of a Latin version on the Gothic Bible the subject of an essay which was undertaken by Marold, and of which the results were published in 1875 in the *Wissenschaftliche Blätter* of Königsberg. The objects which Marold now proposes to himself are stated thus: To show systematically the points of agreement of the Gothic Bible with Latin versions; to find out whether a certain consistency is observed in these points, which would go far to settle the idea of later interpolations (cf. Gabelentz u. Loebe), and furthermore to recognize those texts to which the Gothic text approaches when it leaves the Greek version. This valuable paper is not finished so far.

Edzardi has a paper on the Pommersfeld MS. P of the large *Rosengarten* printed by Bartsch in the *Germ.* 4, 1-33. He thinks that certain traits in this MS. bring it nearer to the original than perhaps all the other MSS. that have been preserved of the epic, and in proof of this, cites among other matter the remark of King *Gibich* (verse 3-6)—only found in this MS. at the beginning (cf. MS. D, verse 30)—that he would serve the victor of the *Rosengarten*, but the conquered must serve him. At the close of the poem the vanquished king accordingly,

852. " . . . nam abe sîn crônen mit sîner werden hant  
ûf gab konc *Gibich* schöne beide *borge* unde *lant*,"

but upon the advice of Dieterich receives them back from King *Etzel*, which is another trait not found in the rest of MSS. This battling for land and glory, Edzardi continues, is certainly more in keeping with the spirit of our old heathen heroes than to fight "um *Rosen* und einer *Frau Kuss*," and he is still further confirmed in his opinion that the *Krimhild* phase was added later, by certain contradictory passages in the *Nibelungenlied*. *Sigfrid* comes to *Worms* on the very peaceable errand of wooing *Krimhild*. It is certainly a remarkable introduction to her family, considering the object of his visit, when he tells the brother and king,

(N. Bartsch 110, 2.) "Ich wil an iu ertwingen swaz ir muget hân,  
*lant* unde *bürge*, daz sol mir werden undertân,"

and in strophe 113, 2, . . . ouch diu erbe mîn,  
erwirbest du'z mit sterke, diu sulen dir undertaenec sîn.

So he seems to have forgotten for awhile why he came to Worms. These inconsistencies show a blending of different sagas, of which the older, confirmed by the Norse saga, makes Sigfrid leave his home to meet the Burgundian kings in combat to gain land and glory, while a younger myth sends him to Worms to woo Krimhild. The older conception is expressed in the beginning of the Rosengarten MS. P. It should, however, be remembered that with the exception of this feature, Krimhild is the challenging party even in this MS.

90, 2. "Swer dort geseget . . .  
in kusse di meit Krimhilt und gîtm ein rôsen crenzelîn."

M. Gaster in an article *Zur Quellenkunde deutscher Sagen und Märchen*, communicates a number of parallels, chiefly from Hebrew sources, of fables and customs treated before by Grimm, Simrock and others, among them the barnacle story mentioned by M. Müller in his second series of lectures on language.

F. Apfelstedt follows with a detailed description of the Parisian MS. (Manessische), and C. M. Blass sends *Volksthümliches aus Niederösterreich*.

The book-notices of the second number include Edzardi's notice of Oskar Klockhoff's *Studier öfver Thiðrekssaga af Bern*, Upsala, 1880. E. hails this pamphlet as a valuable contribution to text criticism, and thinks that through it the MS. question has entered upon a new stage. Bartsch reviews G. Bötticher's work *Die Wolfram Literatur seit Lachmann mit kritischen Anmerkungen*, Berlin, 1880, and questions the writer's ability to write *Kritische Anmerkungen*. Bartsch ironically adds, "In der Tat, Hr. B. ist nach den in dieser Schrift gelieferten Proben würdig, in Gemeinschaft mit dem Dr. E. Henrici den Jahresbericht der Berliner Gesellschaft für deutsche Philologie zu redigiren."

The report by C. Marold, d. deutsch-romanischen Section auf der 35 versammlung deut. Philologen und Schulmänner in Stettin, Septbr. 1880, shows the election of K. Bartsch as first and O. Behaghel as second president.

Among the personals we find Prof. Sievers' non-acceptance of the call to a chair at Harvard.

The second number closes with a reply of A. Jeitteles to Anton Schönbach's severe notice of J.'s *Altdeutsche Predigten aus dem Benedictinerstifte St. Paul*.

C. F. RADDATZ.

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ARCHIV FÜR LITTERATURGESCHICHTE. Herausgegeben von Dr. FRANZ SCHNORR  
v. CAROLSFELD. Leipzig, 1880. Heft 1, 2.

This is one of the best, if not the best, of publications devoted to German literature. Its criticisms are nearly always well-founded and appreciative.

Heft 1.

Pp. 1-5. *Eulenspiegel* by Karl Goedeke. G. after a brief discussion concludes that the original of the High-German *Eulenspiegel* may be found in a rhymed Low-German production of 1483.

Pp. 6-12. *Über den Verfasser der Tragedia Johannis Huss*. The author of this anonymous drama, Wittenberg, 1537, was generally thought to have been Johann Agricola of Eisleben. Lately this has been doubted by Goedeke, who

points to Johann Ackermann of Zwickau as the writer (cf. *Göttinger gelehrten Anzeiger* 1880, 21, 660). Gustav Kawerau upon a close scrutiny of facts maintains that after all Agricola of Eisleben must have been the author. (cf. *Miscellany Archiv* X, 2, 1.)

Pp. 13-34. Über den Hans Sachs zugeschriebenen Lobspruch auf die Stadt Rostock by H. Giske. The national museum of Nürnberg is in possession of an old original wood-cut representing a view of Rostock, and under it is a poem in honor of the city which closes,

"Das jr (Rostock) gelück grün, plü vnd wachs  
das wünscht jr zu Nürnberg Hans S."

Giske denies the authorship of Hans Sachs, and the arguments in proof of his opinion seem certainly conclusive.

Pp. 34-38. Lessings Jugenddichtungen in ihrer Beziehung zu Molière by Richard Mahrenholtz shows some instances of Molière's influence upon the earliest dramatic efforts of Lessing.

Pp. 39-73. Aus Wilhelm Heines Nachlass by Herm. Hettner contributes a number of posthumous letters of Heinse, Klinger and Maler Müller.

Pp. 74-82. Zum Leipziger Liederbuche Goethes by Richard M. Werner. Prompted by Scherer's publication "*Aus Goethes Frühzeit*" (*Quellen und Forschungen* XXXIV), Werner proposes to supply more material for Goethe study by subjecting the literary sources of Goethe's Lieder in melodien gesetzt von B. T. Breitkopf, Leipzig 1770, to a closer examination. Das Schreyen, nach dem Italienischen is treated in this paper.

Pp. 83-100. Goethe und Sophie La Roche by W. Fielitz, and Zu Schillers Räubern by Jacob Minor, furnish emendations of G. v. Loeper's edition of Goethe's letters to Sophie La Roche and a reference to probable sources of Spiegelberg's story in the Robbers, Act II, Scene 3.

Pp. 101-122. Ein Brief Schillers an Huber by H. Düntzer, P. Kohlmann on Seume in Emden, and Africanische Märchen by Felix Liebrecht close the list of papers of the first number.

Pp. 123-138. Andresens deutsche Volksetymologie 3d edition, reviewed by G. Büchmann, Zur Lessing Litteratur, and book-notices by Robert Boxberger.

Pp. 139-144. Miscellaneous. A new Faust-Buch in the city library of Zwickau reported by L. Wespy. An opinion of Herder's Ideen by L. Geiger. A suppressed strophe in Schiller's Künstlern by Boxberger. The time when certain of Schiller's poems were written, by F. Jonas.

Heft 2.

Pp. 145-173. Dramen und Dramatiker des sechzehnten Jahrhunderts by Hugo Holstein. R. Pilger's article in the *Ztschft. f. d. Philologie*, XI, 129, entitled "Die Dramatisierung der Susanna im 16ten Jahrhundert" compares the Magdeburg text of the Susanna drama with the Nürnberg version, and is impressed with the greater correctness of the former in punctuation, spelling, etc. Upon a new collation of the two texts, H. Holstein nevertheless finds the Magdeburg text in various places utterly incorrect, whole lines having been dropped through the negligence of the printer. H. suggests the following

changes in Goedeke, *Grundriss* I. On p. 306 the numbers 117 and 118 should be united and not read as if intended for separate editions. There is no edition of 1534, but one of 1535. "Zwickau" should be removed after 123 and 124 and placed with 125. This last text is identical with 117 (118). The list of Susanna texts given by Goedeke I, on p. 306 should be augmented (cf. Pilger in *Ztschft. f. d. philologie*). The oldest Esther play after Hans Sachs' "Comedi von der Hester," 1536, is the Magdeburg of 1537. Holstein is inclined to look upon Valentin Voigt, a master-singer of whom we do not know much, as the author (cf. Goedeke I, 308, 141). The popularity of the Biblical Esther and Susanna for the drama of the 16th and 17th centuries was certainly great, thus Esther is the subject of one Latin drama (Naogeorgius), three German translations and eight different German versions. H. Holstein gives a short description of the Magdeburg Esther, and closes with comments and short synopses of a religious poem and plays by Joachim Greff (cf. Scherer, *Deutsche Studien* III, Wien 1878) and Johann Bussleben (cf. Goedeke I, 311, 172).

Pp. 174-192. Briefe von Peter Watzdorff of Jena (1546), copied from the royal archives of Dresden by the editor Dr. Schnorr v. Carolsfeld, and an unpublished letter of Schubart to Sec. Griessbach of Karlsruhe, communicated by E. Schmidt.

Pp. 192-208. Das Heidenröslein eine Goethesche Dichtung oder ein Volkslied? by Hermann Dunger. In the fifth volume of the *Archiv*, p. 84, this question was treated by the Herder editor B. Suphan, who came to the conclusion that the Heidenröslein must be considered a volkslied, and that Herder probably heard it at his home in East Prussia before he knew Goethe. Dunger dissents from this opinion and repels the idea of plagiarism. D. is evidently well acquainted with volkslieder, and arranges his knowledge so as to carry his points home to the reader. The paper is most readable.

Pp. 209-219. Zu Julius von Tarent by Otto Brahm, and an unpublished letter of Schiller to his wife, by W. Arndt. Brahm discovers some remarkable resemblances in J. A. Leisewitz's drama Julius von Tarent (1776) and Lessing's Emilia Galotti (1772). It seems strange that Lessing did not see it.

Pp. 220-262. H. Ulrich zu Schiller's Balladen contributes matter connected with the sources of the *Pescicola* story in Schiller's *Diver* and the ballad *Kampf mit dem Drachen*, not noticed by former commentators, and Rudolf Genée publishes *Studien zu Schlegels Shakespeare Übersetzung*. Through the kindness of the authorities of the Dresden library, Genée was enabled to institute anew a critical examination of the original Schlegel MSS. These studies will be welcomed as a supplement to M. Bernays' work *Zur Entstehungsgeschichte des Schlegelschen Shakespeare*, 1872.

Pp. 263-272. Book-notices. Robert Boxberger reviews F. Muncker's essay, *Lessings persönliches und literarisches Verhältniss zu Klopstock*, Frankfurt a. M., 1880, and the *Goethe-Jahrbuch*, vol. I, published by L. Geiger. W. v. Biedermann notices *Studien zur Goethe-Philologie* by J. Minor and A. Sauer, Wien 1880, and *Jugendbriefe Goethes* by W. Fielitz, Berlin 1880. R. M. Werner reviews Albert Bielschowsky's study *Friederike Brion*, Breslau 1880. All the criticisms are rather favorable.



Pp. 273-284. Miscellany. Correction by Goedeke regarding Kawerau's paper, *Archiv* X, 1, two brief notices from Hugo Holstein Zu Erasmus Alberus and Heinrich Chnustinus, ten communications from Anton Birlinger, *Der getreue Eckhard*, Ibrahims Ausspruch über die deutsche Einigkeit, *Tiersage und Beichtstuhl*, *Volksbücher in Reformationsstreitschriften*, Name Schiller in Sulz, Alte Bitte um Nachsicht wegen Druckfehler, Semiramis, Zum Volksliede, Zu Lessings Nathan. R. Bechstein mentions the oldest edition of A. Musculus' *Hosenteufel*, and Wilhelm Zipperer closes the second number with a history of C. F. D. Schubart's *Kaplied*.

C. F. RADDATZ.

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ARCHIV FÜR MITTEL- UND NEUGRIECHISCHE PHILOGIE, herausgegeben von DR. MICHAEL DEFFNER. Athen, A. Coromilas, 1880. Bd. I, Heft I-II. 8vo, 304 pp.<sup>1</sup>

This new, handsomely printed periodical, which is to deal with matters of mediæval and modern Greek philology, sets out with the following programme of contents :

(a) LONGER ARTICLES on the history of mediæval and modern Greek, on Grammar, Dialectology, Literature, Political History and auxiliary sciences, Geography, Law, Mythology, Customs, Usages and Beliefs, Useful and Fine Arts, etc.

(b) SHORTER ARTICLES on similar subjects.

(c) Mediæval and Modern Greek TEXTS, Accounts of MSS.

(d) Mediæval and Modern Greek LEXICOLOGY, Etymology.

(e) REVIEWS, notices, bibliographical contributions.

(f) Maps, plans, illustrations of costumes, toilette articles, coats-of-arms, coins, etc.

(g) ALBANIAN Studies.

Such a programme no one man could better fill than Dr. Deffner, who was a favorite disciple of Dr. G. Curtius, and has now for many years lived in Athens and other parts of Greece, occupying himself with the subjects which he purposes to treat in this *Archiv*. His knowledge of modern Greek dialects is perhaps greater than that of any man living. He lectures on Dialectology in the National University in Athens.

The articles contained in the volume of two numbers before us are various, and for the most part valuable. More than half of them are by Dr. Deffner himself. Of these the most important are the two which deal with the language of the Tzákōnes, of which he has written a grammar (not yet published). One need not be prepared to follow Dr. Deffner in believing that the Tzakones are descendants of the Lakones, and their name but a corruption of that of this ancient race, in order to admit the value of his researches. Like most specialists, he claims perhaps a little too much for his subject ; but that is natural and therefore excusable. In submitting Tzakonian to scientific analysis, while it is still a living form of speech, he has done great service to Greek philology. Whoever, ethnically considered, the Tzakones may be, their language certainly contains many purely Doric elements and many interesting phenomena. Dr.

<sup>1</sup> See American Journal of Philology, vol. II, No. 5, p. 139.

Deffner's article on the history of the Greek cases, from the days of Xenophon to those of the Klephts, is concise, clear, instructive and based on facts, and no foreigner can help lamenting that the Greeks should ever have tried to repudiate that history, by reintroducing into their literary and polite speech dead case-forms, which ill comport with their other analytic forms. His article on the poisoned honey of Ofis is most interesting, as bearing upon the curious story told by Xenophon in his *Anabasis* IV, 8, 19-21. The specimens from his Glossary of the Ofitic dialect (the Ofites are a tribe of Muhammedan Greeks living to the eastward of Trebizond) and from his "Etymological-statistical Dictionary of the Greek Dialects," contain much that is interesting, although some of the etymologies are bold and lack historical proof. All etymologists of the Curtian school ought continually to be reminded that etymologies, possible according to phonetic rules, are not necessarily true, and that until they can be traced *historically* they are, for the most part, mere hypotheses. Curtius' *Grundzüge der griechischen Etymologie* is a lasting monument of the worthlessness of mere phonetic etymologies. Dr. Deffner, who might very well stand on his own feet, is far too much influenced by the *prestige* and methods of his old teacher. But Dr. Deffner shows to least advantage in his polemics, of which there are two in the present volume. It is undoubtedly provoking to a real scholar,—and Dr. Deffner is the best foreign Modern Greek scholar living—to see sciolism misleading science; but he goes too far when he treats his opponents as guilty of bad faith and intentional misrepresentation.

The present volume contains some curious and valuable texts published now for the first time, tales, songs, etc., and a translation into Romaic (not Neo-Hellenic) of the Ugolino episode from Dante's *Inferno* by G. E. Antoniadès. This last, preceded by some very sensible remarks on the present unfortunate state into which the Greeks have brought their language, is excellent, in spite of its horrible ballad metre. Dr. Schmidt's statistical article on the Earth-quakes and Volcanic Eruptions in the East contains a list of all that are recorded of these unpleasant occurrences from B. C. 1000 to A. D. 1879. The recent calamities at Chios and Casamicciola will now enable the author to add to it.

Several short articles we have left unmentioned; but we must call attention to the Modern Greek Bibliography of eight pages at the end of the volume, as of great value for students of the subject. Hoping that, in spite of the slight interest hitherto shown by foreign scholars in Modern Greek studies (Dr. Deffner's complaints on this score are completely justified) the new *Archiv* may prosper and in every way reward its editor, we will close this notice by quoting a short popular song which Dr. Deffner has immensely improved by an emendation, of whose correctness there can be no doubt, viz. by changing the verbs in the fourth line from the 2d pers. sing. imperat. to 1st pers. sing. indic.

Κλαῖγέ με, μάννα, κλαῖγέ με αὐγὴ καὶ μεσημέρι,  
 Καὶ μέσ' στ' ἀνάγνυμα τοῦ ἡλίου ποτέ σου μὴ μὲ κλάψῃς,  
 Γιατὶ δειπνᾷε ὁ Χάροντας μὲ τῇ Χαρόντισσά του.  
 Κρατῶ κερὶ καὶ φέγγω τους, ποτήρι καὶ κερνώ τους.  
 Μοῦ ξαμολνέται τὸ κερὶ κῆ ὁ Χάροντας μὲ δέρνει (p. 224).

Could anything be sadder?

THOMAS DAVIDSON.

REVUE DE PHILOGIE, Vol. IV, Nos. 3 and 4.<sup>1</sup>

(3.) 1. Pp. 145-150. Henri Weil discusses once more the fragment (in his *Papyrus inédit*) which has been assigned to the Europa of Aeschylus. He attempts this time to show that the two fragments composed in Aeschylean metre are to be united. His arguments are very ingenious, more so than a verse—*κέαρ τὸδ', ἐπ'ίκουρον μολόντ' ἐς Ἴλιον*—which he composes to fill up a supposed lacuna between vv. 15 and 16.

2. P. 150. H. W. makes three emendations in Antiphon's Murder of Herodes. (a) In § 29 he happily changes *ἐπλέομεν* into *ἐπίνομεν*. (b) In § 5 he omits *ῥῆμα* and *ἐργον* from *τὸ μὲν γὰρ ῥῆμα . . . τὸ δὲ ἐργον κτέ.*,—a necessary change. (c) In § 49 he inserts *καὶ* between *οὐδέπω* and *νῦν*.

3. Pp. 151-6. Herwerden emends Aesch. Agam. 256, removes 351-4 to another place, emends frag. 98 (Dindorf). In Sophocles he emends Philoct. 119, 412, discusses 667 ff., emends 698, 731, 831, 835, 867, 894, 921, 1048, 1061, discusses 1082, and emends 1135 and 1083. Some of the suggestions he makes are worthy of attention, but one "emendation" proceeds from ignorance of an elementary principle of Greek syntax. He says: "Philoct. 867:

ὦ φέγγος ὕπνου διάδοχον, τό τ' ἐλπίδων  
ἀπίστον οἰκούρημα τῶνδε τῶν ξένων.

Nec Graecae neque ullius linguae proprium est articulum addere vocativo," and proposes *σύ* for *τό* as the best means of emending. This use of the article with nominative forms in apostrophe or address is too familiar for discussion. I merely cite a few illustrations:

Soph. Aj. 856: *σὲ δ' ὦ φαιενῆς ἡμέρας τὸ νῦν σέλας κτέ.*

Ib. 859-61: *ὦ φέγγος . . . καὶ τὸ σύντροφον γένος.*

Aristoph. Equit. 1329: *ὦ τὰι λιπαραὶ . . . Ἀθῆναι* (after Pindar).

Examples might be cited by the score.

4. Pp. 157-60. O. Riemann continues his *Collatio codicum Livianorum*.

5. Pp. 161-71. Jules Nicoles discusses again the choice by lot of Athenian archons. After enumerating all the instances of ancient testimony on the subject, he rejects, as being unreliable, all but two: (1) Herodot. VI 109, where it is stated that the polemarch was chosen by lot, and (2) the chronological list of the *ἀρχοντες ἐπώνυμοι*, from which it appears that between 493 and 479 B. C. this office was filled by Themistocles, Aristides, and Xanthippus—the very men whom the people would have chosen. Having discussed the views of others, he shows from ancient testimony that the names only of those who announced themselves as candidates were put into the urn; and then suggests the theory that circumstances sometimes rendered it evident that certain persons were preëminently entitled to the office, and that consequently no other persons would dare to announce themselves. He further expresses the opinion that, at least at the time of the Persian wars, lots were drawn for each archon separately, and hence the choice of Callimachus as polemarch, a man who had already as a general gained distinction for bravery and ability. This carries the choice by lot back to 490. How much earlier it began cannot be determined with certainty, but it was probably during, or immediately after, the times of Cleisthenes.

<sup>1</sup> See American Journal of Philology, Vol. I, p. 372.

Pp. 171-6. Notices of books on classical subjects.

7. Revue des Revues, pp. 65-208.

(4.) 1. Pp. 177-85. Léon Fontaine discusses two MSS. (in the University library of Montpellier) of the Moral Distichs of Cato—one belonging to the ninth century, and the other, which is very incomplete, to the eleventh. He gives a list of variants, some of which are important, and closes with a discussion of some questions in regard to these MSS.

2. P. 185. O. Riemann calls attention to *-que* after short *e* in Livy (XXI 39, 2), but shows that the reading is false. For "inluvie tabeque" we should read "inluvie *et* tabe quae," and insert *with the MSS.* "erat" after "otium" in the preceding portion of the sentence, and make "movebat" plural.

3. Pp. 186-7. Grammatical Notes (continued), by O. Riemann. (a) Πόλη for πόλει occurs some eight times in the C. I. A., and γραμματῇ for -εῖ occurs once. R. regards η in both instances as a remnant of the old Ionic form ηῖ, contracted. (b) *Quam* (without *ut* or *qui*) followed by the subjunctive after a comparative: Varro, De re rust., I 51, 1; Cic., in Verr. II, IV 34, 76; Nepos, Paus. III 2. In these passages he regards the subjunctive as conditional, and holds that the indicative would mean about the same thing.

4. P. 188. Ch. G. shows conclusively that in Appian's Civil Wars, II 82, s. fin., λαμπρῶς belongs to νικήσομεν and not to ἀνεβόησε, although the latter combination would be good Greek.

5. P. 188. L. Havet restores the reading of the old editions, putting "tui" for "qui" in Varro, De ling. Lat. 7, 3 (Müller).

6. Pp. 189-92. Book-notices.

7. Revue des Revues, pp. 209-322.

V, No. 1 (Jan.)

1. Pp. 1-57. De Plutarchi codice Matritensi iniuria neglecto (C. Graux). This article is of great importance for special study of Plutarch's Lives.

2. Pp. 58-61. Notes on the Medea of Euripides (G. Vitelli). V. 798: for οὔτε μοι read οὐ γέ μοι. V. 1109: read εἰ κυρώσει | δαίμων οὕτως. V. 106: ἀγχαῖς (with Weil). V. 345: for εἰκὸς σ' ἐστὶν εἰνοῖάν σ' ἔχειν read εἰκὸς δέ σφιν κτέ. [I should prefer εἰκὸς δ' ἔς νιν κτέ., in spite of the rare use of νιν in the plural].

3. Pp. 61-63. R. Cagnat shows that in Symmachus, Letter 60, *quingagesimae* should be changed to *quadragessimae*, which occurs in the same connection in Letter 63.

4. Pp. 63-64. Note on Livy, V 37, 6 (O. Riemann). Something has probably fallen out between *primo* and *adventu*: possibly it should be *prim(o sub ips)o adventu*.

5. Pp. 65-84. Remarks on Aeschylus (H. Weil). Discussion of nearly fifty passages, with numerous emendations.

6. Pp. 85-101. Critical remarks upon Cic. de Officiis, based upon a MS. of Nice (C. Beldame). Points out some important variants for Book I and part of Book II, and gives a complete collation for Book I.

7. Pp. 101-102. Note on the accusative in apposition with a sentence (J. Gantrelle). Gossrau (Lateinische Sprachlehre, § 313) maintains that no instance occurs in Cicero, but G. claims to have found one in Phil. II 85: "(diadema) attuleras domo, *meditatum scelus*."

8. P. 102. A. Pallis changes βία in Soph. Philoct. 601 into δίκη (or βλάβη) and reads αἰπερ for οἰπερ in the next verse.

9. Pp. 103-107. Grammatical Notes (O. Riemann). Discusses Gossrau's law that *primus, medius, summus*, etc., when used partitively, always *precede* their substantive. R. gives a list of all the instances of such adjectives used partitively in Caesar, from which it appears that, although the rule is not invariable, the exceptions are not numerous. Some examples cited from Terence, Sallust and Livy, with some exceptions in Sallust and Livy. Several exceptions to Kühnast's rule that *media arbor* means *the middle of the tree*, and *arbor media*, *the middle tree*, the rule being rigorous (or nearly so) only for *arbor media*.

10. Pp. 108-112. Book-notices.

## No. 2 (May).

1. Pp. 113-116. Observations on the Letters of Symmachus (G. Boissier). Symmachus used Pliny the Younger as a model. The fact that his letters are not interesting is due to several causes, chiefly the following: (1) The absence of important public events. (2) The unreliableness of the means of sending letters, it being uncertain how long a letter would be on its way, or whether it would ever reach its destination, and there being danger that it would be read by carriers or others. On a certain day Symmachus received two letters from a friend in Africa, the one telling of his marriage, and the other announcing the birth of his child. (3) Certain documents (such as *Acta Senatus*) and also accounts of events and gossip were enclosed with the letters, not forming part of them.

2. Pp. 117-134. Palaeographic Notes (C. Graux). (1) G. opposes the view that the seventh Olympic Ode of Pindar "in golden letters" (deposited, according to Gorgon as cited by a scholiast, in the temple of Lindian Athena) was engraved on marble, and to show that it was possibly (and hence probably) written with golden ink on some fine writing material, he gives the history of such writings, as far as it can be learned from ancient allusions. (2) Discussion of the forms of the letters used in a fragment of Graeco-roman law contained on the parchment covering of a MS. found on Mt. Sinai. (3) History of the MS. of the Latin Pentateuch of Lyon. Variants of the lost Greek original restored by means of the Latin.

3. P. 134. R. Peyre inserts *alios* between *arbitror* and *alio* in Cic. ad Herennium, IV 63.

4. Pp. 135-136. E. Chatelain collates (with Orelli's text) a fragment of the oldest MS. of Cic. de Officiis.

5. Pp. 137-144. Book-notices.

6. Revue des Revues, V, pp. 1-96. Review of German periodicals for 1880 begun.

No. 3 (July).

1. Pp. 145-180. The Attic Dialect according to Inscriptions (O. Riemann). This article, designed to suggest additions and corrections for future editions of Herwerden's *Lapidum de Dialecto Attica Testimonia*, contains a large number of important facts not provided for in existing works.

2. Pp. 181-190. Life and Labors of Léonard de Spengel (Charles Thurot).

3. P. 191. Notes. (1) Gantrelle changes *orationem* into *rationem* in Cic., Phil. I, 7, 15: "... sequi . . . orationem et auctoritatem meam." (2) Le Foyer writes *fluvio* for *fluit* in Martial IV 66, 14. (3) Chatelain emends two passages in Symmachus by means of some old (1587) marginal notes taken from a now lost MS., and promises an article on these notes.

4. Pp. 192-196. Book-notices.

5. Revue des Revues, V, pp. 97-220. Germany (completed), Austria, Belgium, Denmark, Spain, United States, France (begun).

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M. W. HUMPHREYS.

A CORRECTION.—A correspondent writes to ask whether Kühner did not himself correct the mistake to which allusion was made in Vol. II, No. 5, p. 87 of this Journal. Kühner does say (Vol. I, p. 285) that the dual is found only twice in Herodotos, but in Vol. II, p. 19 the false statement reappears, and only a Kühner can be allowed to correct in 1869 a mistake which a Kühner made in 1870. That Kühner has to be watched will be no news to students of Greek grammar.

B. L. G.